for theſe poinctes: That he turneth Atheanly, for the Popes vſe, our Lordes wordes in καλαυρίτου to damne heathen Gouernours of tyranny. Wher our L. Prov. 8. telleth that by him Princes decree right. But he wold teach that our Lord taught againſt Cæſar to bee gilti by Humane Lawes. And for Grek in καλαυρίτου he is to be accuſed of extreme blindenes, twelue times the 70. haue the word: but the Ebrew anſwerable never ſignifieth tyranny: & old Heathen never vſe it. So his raving is againſt the cōcent of Scripture, which God gaue: I did but ſhew: & his denying Meſſias to bee Chriſt our Lord in M. Liuely, vpon Dan. 9. & time of his baptiſme or death: which endeth Moſes, to be plain in propheey: & his aſſertion that Sacrifice was Lawfull in Emperour Veſpaſians dayes; this croſſing of all ſalvation worſe then Machumedean ſhalbe obiected: & his Lunatique ſcofling of the concluſion of the moſt famous Syllogiſme of Archb. whit & B. Winton, concluding vnvincibly that in the Crede to deſcend to Hell is to go vp to heauen: this ſhalbe vrged to diſgrade him: or to ſend him to Biſhop the wild in Virginia. And wheras he beſtoweth: the terme Aſſe on me: The K. may ſet him to diſpute whether the libeller or I ſhall beare that name. Yf it pleaſe the K. to try my vein: yf in 24. ſermons I make not his court better in all the Bible, & rules of Diuinity: then the libeller will euer be: I will be greved at no diſgrace. I ſtay to heare of the Iew ſent from 15. yeres zeale of his folk: who giue me ſuch wordes, all, for hebrew eloquēce, & the moſt, for perpetual ortho doxie, that wold make Barre Loe to burſt their panches for envy. Yet yf the wind ſerve I will haſten to ſalute his M. & will take order to haue the Iew ſent to England after leaue that he may come, being yet vnbaptized. I wiſh him to heare before the King all the Bible in one Hebrew Sermon: & then Baptized.

Your Lordſhips moſt Humble

H. BROVGHTON.

for theſe poinctes: That he turneth Atheanly, for the Popes vſe, our Lordes wordes in καλαυρίτου to damne heathen Gouernours of tyranny. Wher our L. Prov. 8. telleth that by him Princes decree right. But he wold teach that our Lord taught againſt Cæſar to bee gilti by Humane Lawes. And for Grek in καλαυρίτου he is to be accuſed of extreme blindenes, twelue times the 70. haue the word: but the Ebrew anſwerable never ſignifieth tyranny: & old Heathen never vſe it. So his raving is againſt the cōcent of Scripture, which God gaue: I did but ſhew: & his denying Meſſias to bee Chriſt our Lord in M. Liuely, vpon Dan. 9. & time of his baptiſme or death: which endeth Moſes, to be plain in propheey: & his aſſertion that Sacrifice was Lawfull in Emperour Veſpaſians dayes; this croſſing of all ſalvation worſe then Machumedean ſhalbe obiected: & his Lunatique ſcofling of the concluſion of the moſt famous Syllogiſme of Archb. whit & B. Winton, concluding vnvincibly that in the Crede to deſcend to Hell is to go vp to heauen: this ſhalbe vrged to diſgrade him: or to ſend him to Biſhop the wild in Virginia. And wheras he beſtoweth: the terme Aſſe on me: The K. may ſet him to diſpute whether the libeller or I ſhall beare that name. Yf it pleaſe the K. to try my vein: yf in 24. ſermons I make not his court better in all the Bible, & rules of Diuinity: then the libeller will euer be: I will be greved at no diſgrace. I ſtay to heare of the Iew ſent from 15. yeres zeale of his folk: who giue me ſuch wordes, all, for hebrew eloquēce, & the moſt, for perpetual ortho doxie, that wold make Barre Loe to burſt their panches for envy. Yet yf the wind ſerve I will haſten to ſalute his M. & will take order to haue the Iew ſent to England after leaue that he may come, being yet vnbaptized. I wiſh him to heare before the King all the Bible in one Hebrew Sermon: & then Baptized.

Your Lordſhips moſt Humble

H. BROVGHTON.

A Defence of the Booke entitled *A Cõcent of Scripture*, for amendment of former *Athean* moſt groſſe, and *Iudaique* errours, which our tranſlations and notes had:

Againſt the libel, ſcoffing a Scottish miſt: and ſlaundering that the Iewes Epiſtle ſent from *Byzantian Rome*, was a forged worke, and not in deed ſent thence.

By *HVGH BROVGHTON.*

1609.

To the Mightie Prince

IAMES, King of Great *Britaine*, France and Ireland, Defendour of the Faith, &c.

ABout the middes of Q. Elizabeths reigne, gratious Soveraigne, ſome Courtiers tooke occaſion, by our corruptions in tranſlation of the Bible and Notes, to plead that our religion was but mans invention. To reſtraine their courſe, I wrote A Concent of Scripture, *contriving a douzen kindes of hard ſtudies* Thalmudique *&* Attique *to one ſcope: couching large matters in ſo many ſeverall wordes. That paines was of eſteeme, till I dealt with certen* Scottes *concerning preventing Neroes, hoping for Priamus happines: and M.* Iames Melvin *ſent frō* Edenburg *a letter by poſt, of your Maieſties favour, which letter came to me opened. Then my Lord* Peregrin Willoughby *warned me to looke to my ſelfe: and ſoone a Sumner cōterfaiteth an other mā, & the ſame day a Cōſtable & purſuivant offred 40. marks to tel wher I was: And I made over to* Middelburg, *and print how your Maieſtie would be King of our language. A Driſat of thoſe copies* D. B. *brent, noyſing that I wrot treaſon: twiſe he brent them, under Q. E. and vnder your Maieſtie, and conſpiring to ſcoffe the Scottiſh miſt vnder cover of confuting mee, alloweth a libell raving againſt Archb. Wh. and D.* Bilſon *for the Creede: (teaching that our Lord went hence to Paradiſe.) And highly extolling Maiſter* Lively *for a moſt vnlearned Iudaique and Ethnique expoſition of Daniel:*

daſhing

daſhing all the frame of Scripture Concent. At the ſame time a Iew wrote from te citie of Conſtantine, *your Maieſties anceſtor, a ſupplication to haue our Goſpell opened in Ebrew. The Queenes Agent,* Barton, *ſent the Letters: two ſeverall copies.* B. D. *conſpired to Libell that I forged the Epiſtle printed: And when I compiled lately a treatiſe vpon our Lo. familie, clearing our Nation from Iudaique errours, and touching foure Genevean Schollers of his bent to Albion flames, the thankfull wight receyving a booke, ſhewed as much grace as a* Bargulus Illyricus, *and threatned to ſtay your Maieſtie from Ebrew manifeſtation of our glorious Goſpell. For theſe partes I accuſe him to your Highnes, vpon this Commaundement, 1. Cor. 16.* If any loue not the Lord Ieſus Chriſt, let him be Anathema Maran Atha. *I hope your Highnes that hath placed him high, will not ſuffer a* Babylonian Lucifer *to liſte him ſelfe aboue God and your State. And for his indeuour to hinder the Iewes ſalvation, your Highnes will take heed, that you hazard not your Familie by Gods anger, but will tender every worke bent to ſalvation.*

Articles

Articles of errours allowed by Archb. B. to goe with the Bible as good Divinitie.

Article I.

The Scripture saith, *Adam* lived [illegible]0. yeares and begat Seth.

Bancrofts croft of Bane in the notes fol. 6. Col. 2.

Adam at 230. begat Seth: where Moses omitted 100. yeares, wherein Adam and Eue lamented their sonne Abell so slaine.

The manifolde croft of Bane.

If Moses omitted any yeare, he spared a trueth: none but giddie headed smithes would forge yeres to be moe or lesse, for ioy or sorrow: and the holy Angells that were created the first day: the Devills that fell presently after Adam was proclaymed ruler of the worlde, they that kept their ioy, and they that fell into eternall sorow, were not an houre distant in yeares, nor from Adam but five dayes and a night. Now it is Atheisme to say that Moses lyed.

Therefore Bancroft alloweth an Athean note, and must beare the blame.

Abell died as in Christes place, & his parentes were both Prophetes, and were not comfortles as the prophane, and would teach their other children, whom they had many before Seth, to looke vnto the redemption of Christ, and to reioyce in his dayes.

So D. Bancroft by his note should be much deceaved, and a slender D.

The errour of 100. yeares difference came from mistaking the LXX. II. Translatours: who dallying with skoffing heathen, altered the *Ebrew. Gen. 5.* and *xi.* to 1000. yeares difference and many hundred.

That alteration I handled in a Treatise of Melchisedeke: which some about your Grace will shew your Highnes. Now the allowance of an Atheisme after discoverie, should tell Archb. *Bancroft*, that there is but a steppe betwixt him & eternall destruction: where the bare title of Grace will be no defence for him.

Of an Atheisme allowed by Rich. Bancroft, buring Moses 40. yeares before he receaved the Law.

These wordes vnlearned *Bancroft* alloweth as well translated from the *Ebrew, Exodus 12. 40.*

The dwelling of the children of Israell while they dwelt in Egypt, was 430. yeares, Moses Hebrew hath infinite wisdome to dally with fooliſh Heathen, by equivocation, that they should not scoffe how 215. in *Chanaan*, bred Abraham for Egypt but 70. soules, and 215. in Egypt bred to goe for *Chanaan* six hundred thousand warriers, that heathen should not mocke Moses, vsed wordes that one vnlearned as *Bancroft*, might turne to dwelling of 430. yeares.

Thus

Thus ſtandeth the trueth.

The peregrination of the children of Iſraell: When they had ended their ſtaying in Egypt, was 430. yeares. ſo the LXXII. ſo *Thalmud Ieruſalemy* ſhew that ſince Abraham left his countrey, *Gen.12.* and ſince he receaved the promiſe *Gal. 3.17.* Saint Paul ſheweth the tymes accompt: yet *Bancroft* a D. th[illegible], would croſſe Saint Paule, Ieruſalemy, and the Lxx. to ſpurie Moſes before the Law. Proofe.

Cohath came with *Iacob* into Egypt, *Gen.40.*

Lived 133. yeares,	*Exod.6.*	133.		
Amram. 137.	*Exod.6.*	all 137.		390.
Moſes 120.	*Deut.33.*	120.		

So by *Bancrofies* Grammer and Arithmetique two courtiers that would perſwade now twentie yeres agoe, that the Bible was a forged worke, had probabilitie, and wann many to Atheiſme. When my Concent came foorth, them ſelves yeelded: But the vnlearned and vngratefull D. had rather conſpire to the libell, mocking Archb. Wh. and L. *Winton*, then learne the trueth in whole 20. yeares.

Article II.

AN Atheiſme denying that Iehu ever conquered *Chanaan*, or that David ever was.

The ſpace ſince Iſraell left Egypt vnto the building of Salomons Temple, is 480. *1 King.6.1.* againſt this by D. *Bancrofies* allowed divinitie, for his graces graceles skill in tranſlating, Saint Paules moſt wiſe Greeke, is, God gaue Iudges

about

about the ſpace of 450. yeares, *Act.* 13.

Therefore about 30. of the wildernes, will make with the Iudges times, the 480. And about the laſt tenne of Moſes, and all Ioſuahs, and Davids not borne till tenne after Ellis death, ſhal haue no time in the world.

Bancroft his Doctorſhip for learning, his grace, for divinitie, ſho[illegible] be taken from him, for ſuch Athean divinitie.

Article III.

HEe denyeth the New Teſtament, in feigning that it ſhould diſagree with the Old.

Article IV.

SAint Paule ſpake with infinite admiration, to make all the worlde admire the new Teſtament, as I ſhewed in my advertiſement, and in a Diſputation in the *Martialcie* againſt the Rhemiſtes, who tranſlated the new Teſtament from the Latin, ſaying that the Greeke was corrupted.

Bancrofies vnthankefulnes.

Bar. Lo. in his Libell againſt the Scottiſh miſt and Brittiſh Nation, forged with a Giddie headed ſlaũder, a moſt ſenſeles lye, that I diſputed in defence of the Lxx. which none ever defended to bee well copied, yet *Bancroft* conſpired with the vnlearned, vngratefull, ſhameleſſe Libeller, to allow the traitorous Athean worke, of a moſt impudent ſlaunderer, foming out his owne ſhame, as the raging waves of the ſea, preparing him ſelfe a lodging in gloomie darknes.

Article

Article V.

A fayning that Baasa King of Israell fought against Asa tenne yeares after he was dead.

IN the third yeare of Asa, Baasa began his reigne of 24. yeares, *1. King. 15. 33.* Now he must die in the 26. of Asa, by this true scripture.

Bancroft his croft of bane by barbarous rudenes, that knew not Malcuth to meane there a kingdome not reigne, 1. Chron. 16. 1.

Thus goeth *Bancrofts* allowed learning in the 36. yeare of Asa, came Baasa King of Israell against Iuda, *2. Chron. 16. 1.* It was the 36. since the kingdome of Asa was devided from Israell: twentie yeares before Asa reigned, as my Concent noted with an evident title, Iuda or Asaes Kingdome D. *Bancroft* was rude that knew not the generall name.

Sequell.

So Baasa came ten yeares dead to fight by Bancroftes allowed divinitie, by as good Machmad the foule spirit may be hoped to returne to his deceaved Knightes. It is straunge that a D. and bearing G. in title, should after warning, suffer such stuffe to be solde vnder the name of the Bible.

Article VI.

Farre greater Atheismes are allowed by the learned D. and most Reverend F. about Ochozias sonne to King Ioram.

IOram was thirtie and twoo yeares olde when he began to reigne, and he reigned eight yeres in Ierusalem: so he died

aged 40. yeares. And Ochozias his ſonne reigned in his ſtead: two and twentie yeares old was Ochozias when hee began to reigne, and he reigned one yeare in Ieruſalem, and his mothers name was Athalia, the grand daughter of Omry. ſo when he reigned he fell into the yeare 42. of Omries houſe, rooted out by Iehu, And periſhed. Ben of that 42. yeares, falling into their Lot, as oftentimes meaneth Gods iudgement ſhewed in time to be termed, Time. Apoc. 11. 12.

How Bancrofies vnskilfulnes for Ben, vſuall for any Lot: taking it for age: alloweth Ochozias to be elder then his father by two yeares: and twentie yeares elder then him ſelfe.

Bancroft alloweth this tranſlation as having Gods authoritie from the Ebrew. fortie and two yeares olde was Achozias, when he began to reigne, *2. Chro. 22. 2.* Now his Father died at 40. *2. Chro. 20. 20.* and *2. King. 8.* 17. and he reigned at 22. *2. Kin. 8. 26.* and reigned but one yeare, for he was kild: ſo by D. *Bancroft* his divinitie, he was two yeares elder then his father, and twentie elder then him ſelfe: and reigned, when he had been dead twentie yeares. M. Iacks told D. ſtill at Hadley of this aboue 22. yeres agoe.

Another allowance of as Giddiheaded a Smitherie, in the margent note, vpon 2. Chro. 22. 2. It is to be noted that he reigned 20. yeares with his father yet living.

His Father reigned but eight yeares in all: ſo by *Bancrofts* Arithmetique, he ſhould reigne twelve yeares before his father. Beſides this nothing helpeth to ſhew how he is not two yeres elder then his Father. All this the booke of Concent

cent opened of old: but hogges care not for pearles: Grunting in a reuting libell will be their grace.

Of a most wicked note allowed by D.Bancroft, to the overthrow of the Gospell: the note is prefixed to Saint Mathewes Gospell. Thus it standeth.

The posteritie of Sollomon left in Ochozias: wherby the kingdome was transported to the line of Ioas sonne to Iuda.

The bane of this banned croft.

Iewes sweare that *Bancroft* and all that would teach against their native iudgement for the storie of the Kings, that Ioas was not the sonne of Ochozias, and all to Iechonias, were of Salomon, such were shameles Atheistes, and no Græcian ever denyed that. And all ages have allowed Iosephus in this, that Salomons house held on to Iechonias. The Giddiheadines of this forged smithery, is so more contemptuous of God in that Ioas is six times termed the son to Ochozias in as plaine tokens of propertie, as ever any was called sonne to his father. A D. of grace should not allowe the Kings storie to bee so contemned. And twentie yeares agoe I wrote in my Concent enough to haue taught anie man of grace the trueth of this poinct. But D. *Bancrostes* libeller against Archb. *Whitg.* and Bishop *Wintons* Syllogisme (for the Creede to meane a going vp to Paradise in the Godly) thought that booke to be atormēt for his vnlearned soule: and *Bancroft* allowed the Lunatique libell against the Brittish nation, from the slyme of a Fishemongers spawne, that God reserved him to a most iust reproofe, for most detestable dotage, not so much from olde yeares, as from olde

contempt of trueth. God doth nothing but he telleth his ſervantes the Prophetes: as when hee meant to end Salomons houſe in Iechonias, he ſware to Ieremie it ſhould ſo fall out: and bad him proclaime it to all the earth. But he tolde no ending in Ochozia, but cleane contrarie ſix times a continuance. There a D. of any grace beſides his title, ſhould not allow ſuch graceleſſe Divinitie, to the overthrow of Saint Matthew and Ieremie in the Kings ſtorie, and Ezra for the Chronicles and of Saint Luke as giving wicked Ioas a name never given him. without any token of being otherwiſe called: But I haue written ſufficiently of this in the treatiſe of our L. Familie, whereof I haue ſent 250. copies to Archbiſh. *Bancroft*, with 50. commentaries vpon the Lamentations, to beſtowe on what Preachers he will: at his owne price.

Article VII.

Of his breeding the Goſpell high contempt, touching Governours.

In the table of Davids houſe touched afore, this alſo is allowed.

RHeſa governed 66. yeares. Iohanna. fiftie yeares, and others in their portions. No Iew ever heard that any of theſe governed one houre. So ſhould theſe ſet before the Goſpell, make Iewes thinke the Goſpell is not true: Nowe that Iewes deſire to be taught, ſuch trappes ſhould be remooved, and not allowed by a D. of Grace.

Article

Article VIII.

Of a Iudaisme invented by wicked Iewes to overthrow the Gospell, and confusion of the Kings storie.

Thus the Iewes reason:

The true Redeemer of the world redeemeth in a Iubilæ: that they gather most learnedly from Levit. 25. as in Zohar vpon that place: and Rimchi affirmeth it vpon Ezek. 4. where he would haue the 25. yeare of his captivitie, and 14. after the citie was stroken to be the Iubilie: and to containe a vision of Messias that should redeeme in a Iubilee. The latter is true:

That Messias redeemed in a Iubilee: but the ~~terme~~ of Ezekiels vision was but the xxv. towards a Iubilee, and 25. yeares afore was the xvii. Iubilee: and the Pascha of Iosias the middle of a Iubilee xxv. yeares in it, yet our notes vpon Ezek. 1. make Kimchi true, that Iosias Pascha was in a Iubilee: so it were vnpossible to shew from any sensible beginning ~~for~~ the first Iubilee, parted by fifties should fall out with ouf Lords death. D. *Bancroft* was herein so simple allowing this note, as when he allowed Maister *Livelies* Iudaismes in more high extremitie, then *Aben Ezra* would wishe, or any.

How the Iubilees end with our redemption, openly shewed in my Concent.

The Lande was parted the VII. yeare of entring into it the next yere they were to reckon seaven times seaven yeres that is 49. yeares, and the fiftie should be a Iubilee yeare, an-

by the Chronicle the xxviii. Iubilee 1400. yeares falleth out iuſt with our Lords death, in a wonderfull pleaſant diſtinction, as I haue often ſhewed. It coſt me infinit paynes to finde out the Iubilees agreement with the Chronicle to fall by moſt noble ſtories, vpon the redemption of AD. of learning and grace, ſhould not allow bane ſo malitiouſly invented Iudaiſme to diſturbe both Teſtamentes.

Maiſter *Andrew Melvin* expounded my booke in Scotland: D. *Bancroft* could allow it with the Scottiſh miſt, al villanie of ſcoffing from his & the libellers cariage. your Grace may require him to anſwere quietly to all this: and afterwardes I will charge him with Tobias Athean fable, and Syraſides the breeder of Arius, Maiſter Livelies diſturbance of all the Bible: and heathen trueth for tymes. And your G. may Biſhop D. Bancroft, catechiſing him to allow no more ſuch croſtes of bane: but to looke when his ſoule ſhall aſcend to *Haides*, to Gods throne: to finde *Gehemather* for raving againſt trueth, & allowing leaſing: whom in time your Grace ſhall be holde from Abrahams boſome in Haides. Amen.

Article IX.

Of fifteene ſcore idle wordes in fifteene verſes, and not only idle but perverting the ſenſe.

D *Farar* a Iew thus diſputed againſt our Goſpell: If the Goſpel ſhew not how Chriſt cometh of David, it is all in vaine. For that is the maine.

But Mathew and Luke both handle Ioſephs houſe, and Ioſeph was not Father to Ieſus: and other Evangeliſtes paſſe ouer the matter: Therefore your Goſpell is in vaine. He fled

to

to our common tranſlation, which D. *Bancroft* alloweth.

I anſwered in this maner: The Greeke is plaine. Ieſus was *filius Ioſephi*, as men thought, *filius Elii*, and *filius Dei*. and all there, from *Elij* haue relation to Ieſus, as Fathers after the fleſh, to him who in the ſpirit the holynes is God, to be bleſſed for ever: and the relation is not to ther next naturall ſonne. Whereby our vncircumſpect tranſlation helpeth the Athean vilanie of Iudaiſme, obſcuring the honour of theſe 75. iuſt men, as Thalmudiques ſpeake of iuſt, higher then the Angells created to ſerve them. And the wordes bee idle, *which was the ſonne:* theſe foure wordes ſeaventie-five tymes, are idle, that is three hundred times: and obſcure and make tedious a moſt heavenly matter: where Ieſus is moſt plainly ſhewed to be the ſonne of David, & he not Adam the ſonne of God.

Article X.

I Sent to the learned & gratefull Doctor theſe three bookes bound togeather, Our Lordes Familie, honouring the K. Coheleth, and Lamentations, given to *P. H.* and I thought he had ſo much witt as to give ſage thankes, as they that bee made Lordes without giving money to friends, to come by their title: but I was farre deceaved. He raved and ſaide, the Kings Knight was a lying flatterer. And that the K. gave no promeſſe, that he might give the lie to the K. too, and threatned that he would ſtay the King.

But if I can prooue he chirpeth one ſyllable to hinder the opening of our glorious Goſpell to the Iewes, and driving off all Chriſtians to their deſired conſent of agreement for

ſtory:

ſtory: as Papiſtes, Lutherans, Genvaees ſage Preachers, and our BB. all but twoo ſilver Speared, wiſhe: Franckfurt Mart ſhall beare me witneſſe I will give in Ebrew and Greeke to D. Bancroft that knoweth neither, the good Doctor, the Anathema. Maran, Atha, that as wicked Ioakim was buried like an Aſſe for burning the infinite pleaſant witty ſixfold Alphabeted Lamentations of Ieremie, which matter I touched aboue. So that *Richard Bancroft* may be with all Chriſtians wiſhe, an other Vladiſlaus for toying with the glorious Goſpell of our ſalvation. If Heathen could ſee Salmoneus tormented in *tartarus* of *Haides*, for counterfaiting Iupiters thunderboltes, and the flames of heauens: all Chriſtians will hartily wiſhe that Wormes and Vermins badd doe die quickly as a Moth, that will be thundering and lightning againſt Chriſt, who by gentlenes allureth the vnrepenting heart vnto amendement. But I hope all will be well.

Article XI.

SAint Luke againe is moſt vnlearnedly iniured, in wreſting his moſt witty ſpeach into moſt groſſe leaſing. This tranſlation the vnlearned D. alloweth to be read for Gods word, Act. 7. 8. 15. and 16. And Iacob deſcended into Egypt and died: he and our Fathers, and were carried over to Sychem: and were layde in the Sepulchre that Abraham bought for money, of the ſonnes of Emor, the ſonne of Sychem. Heere a Doctor ſhould ſee errour: Iacob was not carried to Sychem. Abraham bought no buriall there: the buriall there was not bought for money, but for ſheepe.

And our margent expreſly damneth the text: ſaying, Heere appeareth an errour. That is true. But in the Biſhops tranſlation

ſlation not in Saint Lukes worke. So where Saint Luke hath Haides for Abrahams Lodge, and *katelthein* eleven tymes for paſſages, without regard of inferioritie, they who rave againſt the true meaning of the Greeke, vpon their owne barbarous tranſlation, being for the originall as black to white, rave from their owne weake heades againſt God the Author of wittie ſpeaches. S. Stephen had, as the Angells face, ſo a Prophetes tongue. Doctor *Bancroft* ſhould not allowe corruption for their heavenly ſpeach. Care herein would make an Archb. ſooneſt finde Grace, to make ſound his title. If it pleaſe you that ſome of your Gentlemen *Catechize* or Biſhop D. *Bancrofte* in theſe poinctes, he ſhall be farre more worthy the title of a D. and G. then he is cõtinuing in theſe errours.

Article XII.

THis argument Iewes of olde vſed againſt vs and the Turkes ſtill, as *Arias Montanus* noteth againſt *Eroſtratus*, and the Pope againſt *Zuitſerland:* by D. *Piſtorius* 1598. and Rabbi *Farrar*, yet vrgeth the ſame at *Amſtelredam*. A Teſtament corrupt in parte looſeth authoritie for the whole: That will I graunt: and I taught D. *Piſtorius* that I ſafely might.

The Aſſumption.

Arias Montanus maketh a great worke of the double Ebrew readings in 848. places, that the margent checketh the text as corrupt in Babylon: and for Geneveans, *Rob. Stepha. præfac. ad Nov. Teſt.* ſayeth, they were notes of differing copies, and *Edward Lively* checketh the Biſhoppes for tranſlating the text, Daniell ninth, as checked by the margent: and wiſe D. *Banecroft* conſpired to commende him, for checking

the Biſhopps deſerving beſt, and he alloweth againſt the Biſhopps, the corrupt Geneva, *Ioſias* begate *Iacim*, *Iacim* begate *Iechonias*: where the Biſhoppes haue, *Ioſias* begate *Iechonias*.

Concluſion.

Therfore he betrayeth the Goſpell to Iewe, Turke & Pope.

Anſwer.

D. *Bancroft* ſeeing he would aſpire by wiſdom to be guilty of all errours, committed in his charge, ſhall be left now: as the Biſhoppes with Maiſter *Lively* for Dan. 9. and with the *Geneva* for *Michals* children, 2. *Sam.* And againe Math. 1. for adding *Iacim* full badly: whom the Biſhopps ſagely omitted. Now I will defende them for *Iakim* reiected: and that by the reaſons following.

Reaſons why the copyes muſt be holden corrupt that haue Iacim, *Math.1.*

1. None who know the Ebrew to bee *Iehoiakim*, would ſoone beleeue, being learned, that the one halfe, the latter halfe ſhould be the Apoſtles Greeke: that ω ſhould be ſwallowed vp. So Iewes would ſay, that *Levy* was a Publican not a Grammarian, and the honorer of the Goſpell muſt bee a ſingular Grammarian. Wher though vnebrewed Greekes in *Euſebius* bring *Iacim*, the Lxx. ſtill have *Iehoiakim*. This argueth that *Beza* and the *Geneveans* had little Ebrew, as their Ebrew Profeſſour bragged: that he would ſell the great *Bomberg* for fourteene Frenche crownes (ſolde for 33. at *Leidon*) becauſe they little eſteemed Ebrew, becauſe *Mercerus* was deceaved by them.

2. Saint Matthew had three ſortes of men to ſpeake off:

Four-

earthly kingdome.

Fourteene of idolatrous houſe: & none without blemiſhe.

Fourteene of another houſe of *Nathã*, poore in this world: but Kings of an eternall kingdome, Dan. 7.

Now if *Ioakim* were in the ſecond company, then it had fifteene: and wicked *Iechonias* muſt ſit at table with the moſt holy: and the Virgin Marie muſt be caſt out: without conſideration of whom Ieſus could not be knowen Ioſephs ſon, for the right of the kingdome. Therefore the *Geneveans* litle knewe Saint Mathewes purpoſe: As. *Calvin* and *Beza* miſſed as the Iewes concerning the Romanes: falſlie holden the fourth Kingdome.

3. *Ioiakim* King of Iuda, was ſo hateful, as deſtroyer of all, Temple, Cittie, Kingdome, that after the returne the Iewes enacted that in their Thalmudiques they ſhould [illegible] name Zedekias to be King in his ſteed: as in the *Miſna* or Babylonian Thalmud: where the Comment noteth that Zedechias reigned not before his brothers ſonne, and his brothers death: but for hatred to *Ioakim* his Name was lothed: *Solom. Iarchi* handleth the ſame.

4. In Ieruſalemy and the Babylonian when they diſpute what men of Iſraell may be determined to haue periſhed for euer, many be named, as Ieroboam, Achab, Iecheſai, Manaſſes, Ioakim: But ſome hoped of all ſaving Ioakim: all damned him as ſure of deſtruction. And although Ieſus the high Sacrificer honored the name, calling his ſonne Ioakim, yet that proſpered not: for Eliaſib his ſonne ioyned with *Sanballat, Nehem. 13.* to make a chamber for him about the Temple, that in Zacharies viſion Ieſus had vncleane apparell, for his ſonnes faultes: and none amongſt all the other returned, are

called Ioakim, Nor any among all the Iewes named in the New Teſt. Whereby it appeareth that the communaltie hated the name: and ſcoffed it in the Fable Suſannas.

5. I ſhewed one *Rabbi Elias* at *Baſill*, how learnedly Saint Matthew diſcarded wicked Ioakim: not as a Publican but as a Thalmudique: and how Saint Luke brought Cainan ſon to Arphaxad as the Lxx. and 75. ſoules, *Act.* 7. for 70. And S. Paule brought yeres 450. after a ſort. for 339. as Thalmudique and Ioſephus: and how Iohn placed the xii. ſtones Lawlier like by the Tribes deſert, *Apoc.* 21. Then he admired Saint Mathew and the reſt, and requeſted mee to handle their Goſpell in ſuch Ebrew as I ſpake, and ſaide I ſhould turne all their nation. And now the Iewes of *Hanaw* haue choſen that very Rabbi to deale with me: that if I perſwade him, they will all be Chriſtians. I tolde I wiſhed they knew our groundes firſt, and ſawe Chriſt through all the Lawe. It had bene a great glory to the Weſt, that our Archb. and Biſhops, could in Ebrew ſhew Iewes, that we haue Biſhops in their ſenſe, as our Apoſtle requireth. So, I would yeeld as I haue done, twelve yeres, the Place & Pay vnto them for opening the Bible in Ebrew. Their zeale at the leaſt ſhould be ready: and will to glory of Chriſt, the morning ſtarr, Pſa. 22. as *Kimchi* doth expound it: an enimie to Chriſt, yet ſerving Chriſt, for Apoc. 2. & 21. Their zeale ſhould be readie, that we ſhould not be as *Babylonian Lucifer*: in opiniõ a light giver, in trueth darknes of confuſion. I doe not know how they can looke to be ſaved careleſſe to ſhew Iewes the great ſalvation firſt ſpoken by the Lord him ſelfe, and left by the Apoſtles for al holy to declare. The like occaſion was never offred vs to celebrate the glory of our Goſpell, to ſhew how farre it paſſeth the Thalmudicq. in their own kinde, & hath no ſpeach heard, but in their veine all is ſpokẽ: though they could

could never beleeue how God was in Chriſt. The faithles Iewes Apocrypha never medle with Chriſt: & Iewes holde vs to be eſtranged from God, by thinking fables to be ſadd matter. For that let *Iochim* be marked in the fable of Suſanna, to the purpoſe of diſcerning text.

The fable of Suſanna.

6. The fable of Suſanna, contayneth in a play the ca-
& non againſt Ioakim; any skilfull in Iudaiques would ſoone ſee the ieſt: that Daniell ſhould bee but twelve yeares old in Babylon, for 90 at *Cyrus* reigne: that captives ſhould have courtes for life and death: and ſtately houſes: and great riches without known deſert, and Iudges to looſe their wittes in ſeeing of a *Diana*: to conſpire her death, with a *Lucian* ſtorie: theſe might teach all whom to much want of learning with conceit of ſome witt, maketh not madd with *Feſtus*, that the ſpeach is a Iudaique dalliance to trappe an aſſe, like the Athean fable of Toby: that dareth give Angells names, and fayne a ſtorie which the Thalmudiques never heard, nor the Prophetes of latter tymes.

And the Fable is of purpoſe a fable, as much as any part of *Ovid* or *Lucian*: So Suſanna in this tenour.

The Iewes holy People are called *Shuſan* of *Salomon*, *Cant. 2* when they were a Lillie among thornes in Babylon, and the *Perſian* citie *Suſan*, named of Lillies plentifull in their fieldes, bare ſwaye, then they might play vpon their hope, & turne their Tragedie into a Comœdie.

Now in the Lamētations, God is to Iuda *Helki*, my portion: So Iuda was daughter to *Helkiah*: *Ioakim* the King was man to the common weale, and Husbande to *Suſannas*, and aucthour of the carriadge to Babell, the *Caldeans* were the Iudges that deſired to ſtayne the Religiō of the Church: But Daniell in high place, was a defence: ſo that he tolde *Ch. 5.* that the K. ſhould be killed: & then *Darius* reigned, *Aſtyages*

in the fable. This fable might haue taught the Geneveans to haue hated *Ioakim*, as they well hate the Apocripha, whereof not one ſyllable ſpeaketh of Chriſt, though *Galatinus* would wreſt a worde of fooliſh *Barue* that way: That God would be ſeene on earth: to bring a ſpiders webbe for the incarnation.

7. *Robert Stephen*, had ſixteene ſeverall old Greeke copies: of them fifteene had not *Ioakim*, only one had it. Now what iudgement would bring one againſt fifteene, without rare ſtronge argument?

8. Tranſlatours take the greateſt care to follow true copies: and they that will tranſlate, vnable to iudge of copies, are vnadviſed.

> *But the tranſlation Syriaque, Arabiques, Diverſe, the olde Latin, the Ethiopian, whether truly old, or forged at Rome, the Perſian theſe heard not of Iacim:*

Therefore *Beza* did not wel to fill Europe now fiftie yeares with Millions of Teſtament copies, which God never allowed.

Beza lately called backe his errour, in his notes, and in ſome Greeke & Latin: So he convicteth all of wicked blindnes that followed him to corrupt millions of Bibles over Europe. Now while the world ſtandeth, all will not caſt off the wicked errour. Our Archb. and Printers ſhould begin, and give warning of Genevean deceipt. *Franciſcus Lucas*, a very learned Papiſt, whippeth Beza for chooſing one corrupt copie againſt fifteene good, he taketh no notice of his revocation. And one man ſhold not truſt his owne wit againſt millions

lions not his inferiors, to alter Gods worde. And the French printed at *Geneva*, & againe at *Rochel*, followeth the corrupt copie, to denie ſtill our maine holde.

That the Scripture is this maine holde ſure in text: Theſe harmes would haue ſtirred an Archbiſhopp of learning, to haue looked to his dutie, and not to conſpire to a Libell againſt all Chriſtianitie, and civill honeſtie, and common witt, that the Iewes Epiſtle was forged. When hee can anſwere to theſe blames, he ſhalbe the Archbiſhop, and all Grace ſhall dye with him, And the ſmall booke of Scriptures Concent ſhall abide ſkoffes.

Of our Lords time to ordeyne the Supper: groſſe errours allowed by D. Bancroft, after ſufficient advertiſement.

THe Paſcha was to be killed the fourteenth day of Niſan in the Temple, the place that God would chooſe. And it was death not to obſerve the day and place, but by the exceptions conteyned in the Lawe: Both the Paſcha of hocke-beaſt, Lambe, or kidde which ſtood vpon expreſſe cõmandment, Exod. 12. and Paſcha of Oxe & Ram, Deut. 16. which was a permiſſiõ. The whole ſtorie is in 2. Chr. in Ioſias, theſe were killed both in one day. The Lambe was eaten al at one meale, or the remnant was burnt: the other might continewe for two dayes as the peace-offring, but not vnto the ſecond morning: and for that, they that kept it, kept the whole day feſtine with their brave apparell, & good cheare, as *Thalmud Ieruſalemy* in Paſach noteth. That is noted of S. *Iohn 18.* The ignorance of Rabbines for that Paſcha, made ſome feigne that our Lord prevented the Iewes a day: that

zeale

zeale wãted knowledge: For ſo he had not eaten the Lambe kild in the Temple, and ſo he had broken the Law: But hee ſawe his Lambe killed in the Temple, and his owne ſad caſe, the Lambe flead, as him ſelfe crucified naked: the Lambes blood poured on the Altar, as his owne blood on the altar of the Croſſe, the Lambe made a ſacrifice, as him ſelfe a ſacrifice: the Lambe ending ſacrifice, as his death then ending all ſacrifice.

Now *Bezaes* note followed of vs, would make our Goſpell wicked, as teaching that our Lord kept not the Lawe. Saint Marke taught the trueth plainly: That the day on which they ſacrifized the Lambe, the Diſciples asked where he would they prepared.

May mony in *Corbaan Paſcha* ſheweth that the Lambe was carried from the Temple to the private houſes: when the fatt was brent in the fire, and the blood by ſacrificers brought in golden cuppes, from the firſt by the reſt vnto him that ſtood at the Altars foote. Now the Altars foote had ſpoutes, and the ſacrifices blood was reſerved for vſe of Gardens.

The Goſpell needed not to handle this which all the Nation knew: and reaſon would tell that ſo much blood muſt haue an end. The Libeller that skoffed Rabbique ſtudies, & D *Bancroft* the allower, ſhewe to al Learned, that they come ſhort 40. yeares ſtudies of fitt learning to ſee how the Apoſtles alike ſpeake plainlie to the Iewes knowne affaires: and when they prophanely skoffe openers of Gods trueth, The Anathenian Maran Atha muſt be noted to be neare them.

Of the tyme of our Lordes ending ſacrifice.

This ſaving action was tolde by the Angell Gabriell exactly

actly 490. yeares afore the performance, as the holy *Athanasius* noted. The notes vpon the Bishopps vsed Bible end the 490. yeares at the comming of Christ. Another Table prefixed to *Esdras*, endeth rightly the 490. yeares at our Lords death: But by old Greekes, deceavers and deceaved, begin-neth not from the Angells speach as trueth requireth: But long after, to make all of Messias a lye.

Of the name CHRIST, Dan. 9 *denyed by Maister Lively, Bancrofts allowed, to signifie our Redeemer.*

I shewed in my Advertsement, how haynouslie Maister *Lively* offended in denying the terme Messias, Dan. 9. to bee our Lord. Now I may be shorter. First of all let Studentes mark this, The learned in Ebrew, that Messias never cometh in Ebrew, as Iohn 1. & 4. but only in Dan. chapter the ninth, in all other places it is, anointed. And in Daniel our Bishops verie fagely and most soundly translate, both places Messias: and the saying of his redemptiō in perfection of Ebrew skill: Messias shall be slaine, and not for him selfe: Saint Paule maketh that the summe of his doctrine: how he taught nothing but that which Moses and the Propetes taught, that Christ was to suffer, and being the first from the dead should shew light vnto the world. So S. Paule translated in Act. *Iicareth*, to suffre, as in other places often, and Saint 1. Peter 3. Master *Lively* trrnslated partly against his purpose, partly against Ebrew. and atheanly, against all wit, Messias shall have no being. He taketh Messias collectivelie for the governour. None ever tooke Messias so. Now to say, that Messias should have no being, D. *Bancroft* will graunt that to be Epicurean de-

niall of ſoules immortalitie. Now it is a wonder how *Bancroft* ſhould ſo diſgrace all our Biſhops chriſtianitie celebrated from the Angells wordes, through the new Teſtament, and allowe Maiſter *Lively* in moſt vnlearned, fooliſh & ſenſeles Iudaiſme. Whereas our Biſhopps ſo ſoundly handled the matter, that the ſharpeſt enemie of Iewes yeeldeth vnto thē. His wordes I haue printed in many thouſand copies: and I wiſhe all Iewes over the world, and all Chriſtians had them, they be the bande of all the holy Chronicle, and confirme our old Athanaſius, and our Biſhops beſt notes. Marke well.

Of Aben Ezra the Iewe, moſt envious, more Chriſtian then our D.D.D.

Aben Ezra Commenter vpon Daniell in the Ile *Rhodes*, above five hundred yeares agoe, a great Aſtronomer, and regarding Greeke Recordes of Eclipſes, as the fables and prating of our Apocrypha: thus he writeth vpon Dan. 9. The 490. yeares reach from Daniells prayer to ſealing of Meſsias the holyneſſe of all holynes. I cited to Maiſter *Livelies* hand *Aben Ezra*, Chriſt his enemie, for Chriſt: He and Barrabas & Ananias, ſhould not admit the enemie againſt Chriſt: that may be heavily blamed: that the enimie ſpeaking for Chriſt, the beſt: ſhould be reiectected, and cited in Athean malice.

Of Olympiades.

Games in Græcia kept in Olympia every fift yeare, helde full fower yeeres. Many kinde of games they had: and ſome writers reckoned now from one, now from another, ſo doth *Thucidides*: as *Yorkeſheire* from the horſes of *Gaterley* race:

and

and before *Alexander* ſonne to *Olympias*, they regarded them as we would dates from horſe races. Afterwards Greeke Hiſtories for the *Macedonians* honour in *Aſia* conſpired to caſte *Alexanders* warre, to *Olympiade* an hundred and eleven. But at Babells no certeinly had they. For men then alive ſaw Olympiad. 6. or 25. or 55. or 80. The old Greekes in *Clement* ſtrom. 1. differ vnſpeakeablie from allowance of thoſe trifles that *Lively* citeth as a childe, to checke the Angell of God: and to ſeigne that *Ezra* ſonne to *Saraias* lived two hundred and foure ſcore yeares: as I charged *Bancroft*. He that profeſſed Greeke, from 18. and read and practiſed it to high olde age, will teach *Bancroft* that *Lively* might haue ſeene *Olympiades* caſte *Cyrus* ſurpriſing of Babell to Olympiad 80. as *Beroaldus* caſteth them: & *Cyrus* brought 100. yeres nearer our Lord: as Ezraes lives teach, then Bancroftes barbarous Greekeſhip dreameth: And ſo Bancrofte ſhalbe convicted to haue moe errours in head then titles in *Lambeth*: as Archb. Wh. was tolde he ſhould if he diſturbed the Angells limites: which ſpeach ſett Livelie on worke hoping for reward. But as he complayned Archb. Wh ſhewed him no countenance. Theſe Olympiades might haue wiſed, by Maiſter *Ioſeph Scaliger*, the yeares from *Cyrus* taking of Babell three yeares before his death in 17. of his reigne, vnto the Conſulſhip of *Brutus* were but 16. for by his count of Olympiades *Cabyſes* reigned *Olympiad* 65. and, yere the firſt *Brutus* 68 yeare, the firſt. Now if I proove, that *Brutus* was Conſull Olympiad 85. the firſt yeare then *Cyrus* tooke Babylon in the 80. Seeing 17. afore *Brutus* Conſulſhip: ſo that our Lord ſuffering in the 202. ſhould, as his holy Angells tolde, be ſeaven ſeaventies, after the ſeaventie of Babell: And thus I make my ſyllogiſme.

If Brutus Consulship fell to Olympiad 85. and to 15. or 17. yeares after Cyrus tooke Babell, Cyrus tooke Babell at Olympiad 80. and but seavemie seavens before our Lords death.

But a most highly commended olde worke in Greek and Latin titled, *Fastis Siculis*, found in a Librarie of *Sicilie* printed by *Comelin* at *Heydelberge*, bringeth *Brutus* to Olympiad 85. the first yere, and so Consuls 70. lesse then *Onuphrius* of late gathered from marbles: and that 70. is the difference of Maister *Scaliger* from *Beroald*.

So by Olympiad and by Consuls, *Beroald* overcommeth the Grand *Scaliger*, much more *Caiphas*, with *Barabas*. And so all Churches, *Albion* in our *Geneua*: *France* in in *Genebrard*: *Portugals* in *Hector Pintus*: *Heydelbergh* in *Tremelius*: *Zurich* in *Wolphius*: the millions of the companies shall bee iudged to follow God & his Angell: as the captivitie prophetes, teach infinitlie, and all the new Testament. And Barabbas & Caiphas, allowing Maister Ed. Lively, wilbe found as vnlearned and as brassen faced wightes, as ever were stroken with Anathema Maran Atha. I shewed more search of Greekes for Daniel, then all that ever were before me, for the common clearing of the Gospell: and the builders of Iericho, the prophane contemners of trueth, the railers against their owne good, shall feele they buy eternal flames, denying our Lords death to be in tyme according to the prophecie, as they denyed his coming into the world, to be in due estate of time, when the double Macedonians were argued to fall: and denied his passage frō the crosse to the Father, against the Gospell

ſpell and the Greeke ſumme of faith: honouring Hell with their Athean Lies, that they, in the courſe they hold, may be ſure to haue it their eternall lodging. But all who love the trueth, will holde all the former poinctes aright, to make a pleaſant Scripture Concent.

Of Generall contempt of all the Bible.

WHereas Rabbi *Abraham Ruben* ſtirred vp by the Agent, *M. Edw. Barton*, of godly memorie, ſent an Epiſtle to England, requeſting an explication of our Goſpell to his Ebrewes: and againſt this cauſe *D. Bancroft* conſpired a libell, that the Epiſtle was forged: his blames herein be manie and great. Iewes would thinke him diverſlie enemie to Chriſtendome. Firſt, that he envied their honoring of Chriſtians, as better in Ebrewes then themſelves. They ſay, they did never ſo before: and thinke they ſhall never do ſo again. Secondly, that he laboured to hinder the glorie of the Goſpell: where they heard that one brought all the Bible into frame, evē by Thalmudiques. Thirdly, that he envied Iewes ſalvation: which doeing argueth that he never knew God: nor hath for him ſelfe any ſure hope of life. As the Iewes would compaſſe ſea & lande to make one proſelyte, ſo they would require equall zeale in vs, if we be of God. Beſides Iewes all men would holde this dealing bad. The Agent endorced the Iewes Epiſtle to me, and it came to London and to Croydon, and *Bancroft* might haue read it, if hee could: and ſhould be ſure what it conteyned before he would conſpire to libell that whē it was ſent to Baſill, another was printed in ſteed of it. Beſides Archb. Wh. ſente me worde that he would give me allowance to anſwere, if I would requeſt

that. But I saide, I could not defende Englande. Which denyed the storie of salvation for our Lords passage hence to the Father, through the veile of his flesh into the most holy. *Bancroft* libelling that I forged the Epistle, that the people should require no answere, little pleased God, or any sage men. Moreover, all learned will sweare he was vnlearned, that would thinke any of Christian studie in Ebrew & Rhetorique could followe the Rabbin for style: and perpetuitie of speach: with contempt of periodes. Besides, none would nor could counterfait the whole matter: over and besides, a Iew in London translated that into Latin: and D. *Bancroft* might haue enquired how that differed nothing from that Printed at Basill. Moreover, sagenes would not soone beleeue that the Vniversitie of Basill would allowe a thing to be printed, which might in any sorte bee thought forged. Iewes from Prage receaved from a Iewe of *Basill* fieldes one copye: they write to him, that the Byzantian Iew was their best Rabbin, and was drawen to favour Christianitie by one of England: and would cause other Iewes much disturbãce. The Iewe spake this to Syr *Iohn Payton* and his tutor at *Basill*: and our Marchants from Thrace reporte that the Iewe doth acknowledge his Epistle Printed as he sent it: & daylie testified to *Græcians*, that he never hoped to see so much for our Gospell as he read from one of England. Hence all may see what *D Bancroft* is: voyde of Religion, cõscience, iudgement and revetence of men: as when he conspired to execute *Barrow* and *Greenwood* for beleeving as Archb. Wh. and D. Bilson proove most substantially, that the Greek Creede taught. Such dealing hath not lightly bene heard, that men should die for beleeving as their accusers beleeved. Though they were condemned for disturbance of the State, that was

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pardoned if they would come to Church. And they pleaded the addition vnlawfull: to ioyne with them that beleeved falslie our Lordes soule went to Hell. And well they might: as Archb. Wh. and D. Bilson agreed with them: yet *D. Bancroft* still vrgeth honor for Hell: as telling of his bent thither: even as endevouring to hinder clearing of the Gospell for Iewes. So hee raved at blame of Geneveans, bragging, as he libelled that, *Armiferam Thracen qui regat alter erit*, and raved against opening of our Lordes Familie, and threatned to stay the K. from allowance to cleare our Gospell to Iewes: All these dealings warne that hee bee not a Maran Atha. Sharpe warninge may save him, if hee haue any G. besides his title. This twelve yeares iniuries call for vengeance. When Q. E. sent me word that I should chose my preferment, and meant a speciall place: he by learning prevented that. And that nothing greeved me. But wher he brent my bookes for these wordes, as treason: *The King of our language*: and brent them twice: once vnder Q. Eliz. againe vnder K. I. I haue merveiled how he is in favour after such dealing. Also he brent an Epistle to Archb. Wh. which hee allowed, for the true meaning of the Creede: as though that pranke served not satan in high diligence. Besides, he conspireth to a libell, Blaspheming that our Lord should say: The Kings of the nations tyrannically rule over them. This blasphemy is Athean Barbarous. And when I at Basill fought against the Popes Chalenger for Bancroftes faith, then the thankfull Papas or Father (the name is not bad) was content that a libell should kome against God, against all learning, against the K. and Bretanes all: Pretending to deale but with one. And in that he giveth me the terme Asse, He, or Bar Lo

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giveth the Name. But I hope all that marke my penne, will bidde them take their owne terme to them ſelves: And I humbly require leaue to pleade with Doctor Bancroft, with as much freedome for my bookes to be read, as hee had for the Libell, moſt Athean againſt God and man. I might doe good teaching Doctor Bancroft how his faith & proceeding agree with the worde of God: though not ſo much as in opening all the Bible in Ebrew to all the world: I might doe good: but not the moſt good. But whereas he threatned he would hinder your Maieſtie from the moſt glorious argument, that can be offered to honour your Kingdome: if hee have prevailed that your Maieſtie will deſpiſe that cauſe, I humblie requeſt leaue to complaine of his proceedinges ſo, as *Francfurt Mart*, may quietly trie betweene vs. I would gladlie keepe Peace with all men, and if your Archb. could be quiet: I could otherwiſe haue ſpent my time, and not medle with your Eccleſiaſticall men. But whē ſhalow Scholers cannot be quiet, your Maieſtie will not bee angrie at a penne of Pacification.

FINIS.